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Advice To Young Men.

(ILLUSTRATED).

This is the book which the parents badly need to place in the hands of their growing sons.

Author, Publisher & Printer

Prof. DEYER.

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STENO HOUSE AGENCY, AMRITSAR.

ADVICE TO YOUNGMEN.

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PREFACE.

In this book attempt has been made to present the bare facts to enlighten the youngmen about the Sexual life of a man. "Ignorance is the root cause of all evils." Many youngmen suffer from want of sufficient knowledge at the first appearance of the puberty, and even in their later lives. This little book, I wish, should serve as a guide to them.

Herein I have tried to solve young men's sexual problems, and have laid great emphasis upon "Self Control." It is with "Self Control" and only with this that an efficient and rich life is possible. It is only the beginning, a necessary condition of that culture from which the deep, enriching spring of life flows.

Side by side to the "Self Control" I have exposed the dangers of the "Self Pollution" and "Prostitution," with some practical illustrations to warn the youngmen from the coming dooms. Some practical suggestions

are also given to save the victims to these habits from their utter destructions. Towards the end I have given a beautiful story of a chaste girl who in the face of high temptations upkept her purity and virtue, and calmy bore all the hardships.

I hope that young men of this country will derive much benefit out of this book, and guide their fellow brethren from various pit-falls *of the youth.*

—K. DEYER.

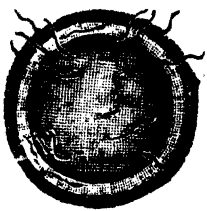
TRUE SIGNIFICANCE OF THE SEX.

The word sex means a division, or part of plant or animal.

In the flowers we observe two sexes male and female. With the union of the sexes are born the seeds or the children of the plant, and the seed aided by earth, water, light, and air grows into new plant, which in the course of time would be a new parent. In passing from the vegetable world to animal world we can see the two distinct divisions of sexes, and again male and female procreating new creatures—that

is they reproduce themselves in their young ones.

In the animal world like human world males give forth sperm cells and when a sperm cell enters a female-cell or ovum, a young one begins to live.



The Diagram showing the Male Cells entering Female Cells.

Here in a diagram you see the sperm cells of the male entering the female ovum. The real cells would be too small to observe without a microscope.

Physiology of the Male Sex Organs.

I will not make an elaborate and extensive anatomical and physiological study of the Male Sex Organs. I will describe only some important matters concerning the peculiar functions of them and the necessary glands.

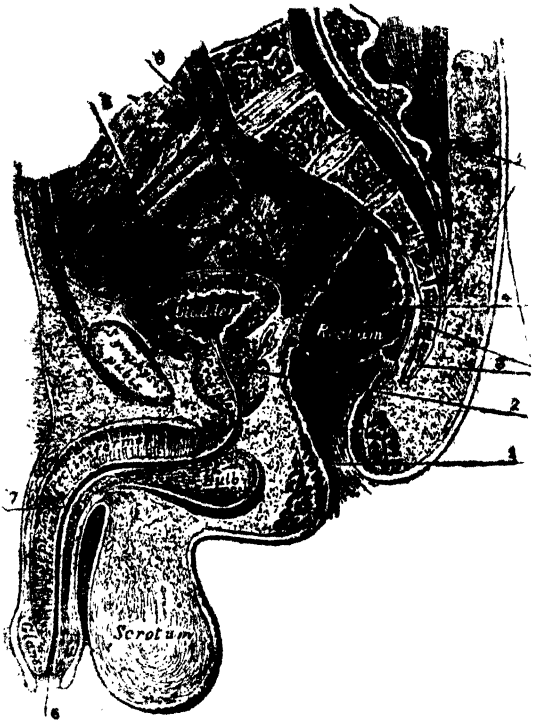
In the human physiology *testes* furnish a very important place. They produce in fact semen the origin vitality and the right source of sexual pleasures.

The testes are two in number and are found in the scrotal sack situated between the thighs.

These testes or two glands have a double function to perform. The first is the production of the sperm cells which when unite with the female cells called the *ovum*, fertilize them and so reproduce human life. A spermatozoon is microscopic in size and consists of a head and a tail, looking under the microscope much like a tod-pole It has the power of independent motion in the white fluid in which it is found when liberated from the testes. The testes release spermatozoa under sexual excitement only. During sexual stimulation they are liberated in thousands, and during the sexual climax they are ejected out of the body together with the secretions from the accessory sex glands.

The spermatozoa represent the most highly vitalized form of living matter, and are formed out of precious nutriment from the blood.

The second function of testes is the production of the internal secretion.



Gray's Anatomy.

MALE SEX ORGANS

1. Anus.
2. Seminal Vesicle.

This seems to be produced by anatomically distinct cells and is always absorbed back into the blood and thus carried to every part of the body to perform its marvellous manhood building work.

Upon the internal secretions of the testes depends the development of those physical and mental characteristics and qualities which belong to the normal virile male. The physical harm in the habitual over-production of semen due to lustful imagination and abnormal sexual practices especially during adolescence seems to be the fact that it drains from the blood nutriment which is needed for the production of internal secretion, and thus causes excessive waste of nervous energy.

Seminal Vesicles.

The Seminal Vesicles are a pair of little sacks with glandular walls situated behind the bladder. They secrete a thin albuminous fluid, similar in appearance to the white of an egg. It forms the largest bulk of the semen. One of its purposes is to furnish nutriment to the spermatozoa during

their ceaseless activity in search for the female ovum.

It is essential that every youngman should understand the proper functions of seminal vesicles. While the testes secrete their product under sexual excitement only, the seminal vesicles are slowly secreting all the time. They, therefore, from time to time become filled with their contents.

This is likely to be the period of youngman's greatest sexual stress, when he must have strong control over his sexual organs.

The Prostate Gland.

The prostate gland is situated around the neck of the bladder. It also adds an egg like white fluid to the semen, similar to that of the *seminal vesicles*. Like the testes it secretes under sexual excitement only.

The Cowper's Glands.

The cowper's glands are a pair of small glands which empty into urethra just within the pelvic cavity. Their functions seem to be to render alkaline the urinary canal, preparatory to

the passage of spermatozoa. These would otherwise be injured by the acid condition resulting from the passage of urine.

The Transition From Boyhood to Manhood.

The semen is first secreted at the age when hair grows about the penis, known as pubic hair, as well as under the armpits, *i. e.* about the age of 14 or 15, the time not being the same for all boys. It varies in accordance to the individual capacity and the climate. In the tropics it appears somewhat earlier than in cold countries. In Arabia girls get puberty at the age of 10 or 11. In India generally at 12, or 13.

At this period the semen will very likely run of itself during some night, and the boy may wake suddenly and find that he has had a flow or emission of a few drops of semen which moistened his bed cloth. This is the token of the sex of manhood. This is the age of puberty. This is the threshold of a new life for the boy. He is passing from boyhood to manhood and is advancing towards the power which may make him a father. His semen is weak

at first. It takes years to gain its true manly strength as a force of life. It will be secreted into his organs for many years and perhaps till quite an old age. When it first appears in the sudden way just described above there is nothing surprising in it, and nothing alarming.

Nocturnal Emissions Are Natural.

Nature does not leave the young man utterly in distress. She comes to his relief by emptying the vesicles, the contents being ejected out of the body. Since this usually occurs at night while the individual is asleep this phenomenan is called nocturnal emission or in common terms a "*wet-dream*."

It is important that every young man should understand that this is a natural physiological function which occurs in practically all normal men; and within certain limits it causes no harm. It is nature's way of helping the young man to solve his sex problems. Within normal limits these emissions occur quite in frequency.

In general it may he said that if they do not occur more often than once in

two weeks to four weeks they may be considered quite within the normal limits.

In some individuals they occur several times within a week and then skip a period of several weeks. These are simply individual peculiarities within the range of *normal*. Normally a nocturnal emission if it has any noticeable effect at all is followed by a sense of well being. If followed by a sense of depression, back ache, headache or dizziness, it is clear that they either occur too frequently or some other abnormal factors are entering in.

PHALLIC WORSHIP OR PRIMITIVE CONCEPTION OF THE SEX.

Ancient Greeks worshipped as a symbol of life giving power. The *Phallos* was the penis which those people of olden days counted as a most wonderful organ of procreation in animals and men.

Among the ancient Indians the Phallos worship was very common and the custom is still prevalent in the orthodox Hindus. In statues the *fig-leaf* often covers it. This is meant for

secrecy. For complete description of its worship the reader is recommended the study of my book *Male Sex Organs*.

You must possess both the knowledge and the will power.

The blind ignorance into sexual matters is utterly harmful for the healthy growth of the present generation.

He who can look upon a naked boy or man or the bronze or marble figure of nudeness, and looks calmly and silently is a wholesome soul and a real gentleman. If you are such a perfect man you will do real good to a companion who has never learned this noble quietness. You set him the example and with him at your side face the naked figure or pass by it calmly and unashamed. A weak mind will be led into various sorts of vulgar behaviour in the presence of the naked.

The Frequent Nocturnal Emissions and Their Causes.

The frequency in nocturnal emissions is due to some form of local irritation or most frequently to a habitually lustful attitude of mind. There exists the

most intimate connection between chologic processes and the physiologic functions of the sex organs.

Sex thoughts at once stimulate the sex glands into activity. The over production of secretions makes the abnormal losses. There are men who spoil the best energies of their manhood through lustful thinking, who not necessarily give way to sexual act. The constipation causing pressure on the vesicles is a frequent cause of abnormal seminal emissions and should in no case be allowed to remain. Sleeping on the back is one of the causes of emissions, since in that position the contents of urinary bladder impose a distinct pressure upon the vesicle.

condition of a man having much of lustful thinking.

For detailed study of this subject readers are recommended to read my book *First Sexual Impulse*.

THE DIFFERENCE BETWEEN HUMAN & ANIMAL SEX LIFE.

Throughout the animal world there exists a powerful attraction which brings the sexes together for the purpose of procreation. The conspicuous element in sex attraction is an impulse for the gratification of strong desire for *sexual pleasure*. Among the higher animals particularly this impulse becomes tremendously powerful, making the male to plunge into any danger, and even to fight to the death to attain this end. The fundamental necessity for such a dominant impulse in the animal world is quite apparent. From beginning to end reproduction has been one of the most vital functions of all life. This is the corner stone upon which is based its continuance Without this powerful impulse, the instinct-governed animal would never have endured the inconveniences and troubles of procreation and parenthood.

In the animal world the sex function is entirely governed by instinct. In the human world the sex instinct and functions rise to an entirely different

and infinitely higher plane. Various writers lay stress upon our common heritage with the animal world in the realm of sex. It is true that there is much in common. "The touch of the Nature which makes the whole world kin," is no where more manifest than in the sphere of the sex.

The fundamental element which man has most in common with the sex life in animals is the powerful sex impulse.

But of course this impulse in the animals becomes active during a certain season only, while in the human species, sexual desire may arise at any time.

The restraint which is imposed on animal life does not appear in man. He is master of his own destiny. His sex life is to be governed by his own reason, consience and will. God has dignified man infinitely above the animals, in the sex sphere also.

In the animal, the sex impulse is almost wholly on physical plane, *i. e.* the sense of gratification. In man, it becomes more completely a part of the affection, and as such it finds its highest expression in the realm of the

physical and spiritual. Only in terms of affection can the sex instinct in man be truly interpreted.

In the animal world sex pleasures are meant for propagation, while in human life it serves the purpose of love.

The sex pleasure in the human world is on a very higher degree than in the animal, who is chiefly ruled by the instinct. In the human life profound pleasure of love does not lie in its physical elements, but in that psychic being which springs from the interchange of deep mutual affections.

The act of a merely physical type, without the genuine love, becomes like an act of masturbation, to which real sex pleasure is foreign, and which is followed by the depression of every noble instinct, with disgust.

THE FIRST APPEARANCE OF PUBERTY AMONG THE ROMANS.

The Romans of old considered that man-hood began about the 16th year. Till that time the youth would wear a robe, which had a purple edge; and he wore a round or heart shaped charm

around his neck to ward off evil. At the appearance of puberty the charm was taken off, and slung up near the hearth at home, and the lad was dressed in a man's rob which had no purple stripe.

The young Roman was now not quite recognized as adult, though his name was written in the roll of citizens and he was enlisted for military services.

A Roman Youth dressed in Roman Robe.

After a year he was considered to be a complete citizen soldier, whose duty it was to serve the *Patria* or Fatherland by a temperate and honourable life in the city, and by obediance, and courage in the wars.

So you see the young Roman was reminded in various ways of the serious call to service, and to manly actions which puberty addressed to all the sons of Rome.

In this citizen service every power of body, and mind, was asked for by the Roman Republic.

Nothing was to be wasted. No true Roman would act wildly, nervously and excitably. The Temperance was the main ideal of Romans, and moderation was the key note of their lives. Hence they hated masturbation, which leads to infirmity of the heart, and loss of that noble energy, which makes manliness. It is good to show reverance towards a man whom we admire and love. It is good also to show reverance towards our own manliness. The poet Tennyson said—

"Self reverance, self knowledge, self control,
"These three alone lead life to sovereign power."

Hence the youth who is self reverent will regard self abuse with disdain; and not only that, he will also guard his younger brothers or younger companions from any company which would try to lead them into vulgar habits.

THE APPEARANCE OF PUBERTY AMONG THE ANCIENT INDIANS.

ancient Indians the life of for certain periods was es-

sential for boys and girls. They had to wear coarse garments, and lead a rustic and contented life in their Schools. Every precaution was undertaken to prevent the evil effects of masturbation on them.

Perfect clock-like regularity, in daily works, and studies, and strict adherance to the Brahmacharya rules were imperative for them. The slight neglect in the Brahmacharya principles among the inmates of these institutes was looked with great abhorrence; and a sufficient punishment was meted out for such mistakes. "*Simple living and high thinking*" was their motto, and they tried to lead as pure a life as possible. At the appearance of puberty it was the bounden duty of their principal to enlighten them sufficiently in sexual matters, and to give them definite warning against the wrongs of handling their sex organs. The masturbation was practically unknown to them.

A Brahmchari.

The entire system of teaching in those ancient days of education was such that the boys and girls never had the chance of being corrupted or morally degraded. The whole atmosphere was tranquil, pure, simple and homely.

The students mainly lived on fruit, milk and butter; and they were quite ignorant of various modern bodily ailments. Flesh, liquor, or other stimulating foods were totally prohibited for them. Poor and rich led the same life. Commons and Princes were treated equally. Thus there prevailed a complete harmony in all matters, and purity, and truth in every mind.

Boys of 25 years, and girls of 16, were permitted for marriages,—a most suitable time when the semen and ovum in both the sexes attain perfection.

Even during the married life they abstained from intemperate sexual indulgences and were strict adherent of temperance and moderation like their Roman brethren.

THE PITFALLS IN THE WAY OF A YOUNG MAN.

Since the first appearance of puberty every normal man will from time to time experience sexual desire. This is natural, and necessary, and hence entirely honourable. This is an indication of manhood. In the following lines I shall describe this sex instinct and try to solve the important question often put to me:—*what should be the young man's attitude towards these natural impulses?*

As I have already described that the sex instinct in man is not similar in all respects as it is in animal In the latter it is chiefly governed by the natural instinct appearing at certain specified periods, while in the human beings it is governed by reason and necessity. Hence it is desirable on the part of man or woman to control his or her sex impulse for a certain period, until Nature completes his or her physical and mental maturity, *i. e.* the age of 20 to 25 on the part of man, and 16 to 20 on the part of woman. 25 is the most suitable age for marriage for boys and 16 for girls.

The appearance of manhood would seem to be Nature's indications that he should not wisely marry until that time comes.

"How should he deal with his Sex impulses during these years?" Shall they be gratified? If so, how?

These are the great problems which a young man standing on the threshold of man-hood confronts and has to solve them properly.

Three possible solutions:—

There are just three possible solutions of these problems, one of which every youngman is bound to choose.

A—Firstly he indulges in his Sex appetite by some mechanical means—some form of self abuse, as masturbation etc

B—Secondly he indulges himself with immoral women, or Homosexual practices.

C—Thirdly he leads the continent life (Brahmachari's life) in which he leaves the care of his Sex pro-

blem entirely to Nature. In this condition he refrains from all forms of Sexual indulgence both in thought and in act.

In the following pages I shall briefly discuss these three solutions.

A—SELF ABUSE.

What leads a boy to self abuse.

The habit of self abuse commonly known as "Self Pollution" or masturbation is in most cases acquired by a boy in very early years.

Boys from 12 to 16 years of age fall an easy prey to this most dreadful and pernicious practice.

School and College students are generally victim to this bad habit.

Main Causes.

1. Thoughtless curiosity in the sex methods gives rise to permanent misdirection of the sex life of many youngmen. They do not understand the danger and the irreparable loss involved in gratifying that curiosity.

2. The utter neglect of the parents to guide and educate their sons in sex matters. This is also responsible for the moral fall of their sons.

3. Association plays a great part in the young man's character. The association with the morally degenerated boys leads to various bad habits, masturbation being chief of them.

4. Frequent attendence to the picture palaces, study of obscene novels and many other things exite sexual instincts in the young man's mind which ultimately result either in night discharges or in masturbation.

5. A sudden erection of the male organ particularly in the latter parts of the night, due to the over loaded condition of the stomach arouses sex instinct in the young man and finally leads him to masturbation.

6. The love acts performed by the parents in the very sight of their naturally result in the pre-

mature sex expression on the part of their sons.

Love acts by parents

7. Last but not the least is the imitation which is the great factor in building the moral structure of a young man Evil practices in the younger boys are mainly due to the habit of imitating their elder friends.

Physical Harm Due To The Self Abuse.

On the physical side harm due to the self abuse is incalculable. It stops the physical progress of a young man

to a stand still. Up to the age of twenty five Nature is building the physical man, and she needs all her resources to make him adequate and fit to lead a successful life.

The habit of self abuse wastes considerable amount of semen, so important a material for the fuller development of a man. It becomes constantly a drain upon the system and puts undue pressure upon the blood and draws from it usual quantities of nutritive materials, which Nature needs for the preparation of that potential internal scretion, which is fundamental to the building up of man-hood.

Moreover self abuse requires greater nervous expenditure than any other form of sexual practice.

On the male organ's side the effects of masturbation are simply terrible. The male organ becomes curved and incapable for the productivity as a result of constant masturbation. In some cases it causes absolute impotency. Curvature in the organ due to the rubbing and scratching is very harmful. It deprives a man of the real sexual

pleasures. Some time male organ gets greatly disproportioned, short, flabby and relax as an after effect of this bad habit of self pollution. In fact on the physical point of view self abuse is very much detrimental to the further development of man's vitality and health.

The Effects of Self Abuse on The Nobler Qualities of Man-Hood.

The effect of masturbation on the nobler qualities of man is very harmful. It kills the high ideals, degrades ambition, disorganizes useful capacities and brings confusion into the whole organism of man's life.

An eminent physician describing the various horrors due to the masturbation on man's structure remarks thus:

"It under-cuts the will, it works confusion in the mental life, it destroys initiative idealism and self control."

Hundreds of examples where the young men as a result of this habit have lost their nobler qualities, and have gone even to the extent of being deprived of their very man-hood can be multiplied.

As a result of this habit a beautiful boy loses his beauty and grace, and becomes dull headed and coward; and a smart and active gets irresponsible. and lazy. No false assumption can ever minimise the virulent effects of this suicidal practice.

It is in fact a suicide of man's own physical beauty, mental tranquility and moral apptitude.

A few of the following illustrations will show how young boys get this horrible habit, and how they suffer from it, and how ultimately they become most unfortunate wretches on the earth.

(1) A single typical illustration will show how the habit of self abuse demoralizes mental life.

I know of a bright young boy, who entered the High School. He steadily made a good progress, and became very popular with his class fellows and as well as with his teachers. He was the pride of his teachers and parents and made a splended record.

In his second year of the matriculation his teachers were surprised to find

him falling off in his studies. He became careless, lazy, and indolent. He drew more and more away from the society of his fellows, in which he had been so popular. Gradually he became pale and weak. At length his teachers and parents got alarmed at his daily decreasing state, and sought the help of an eminent physician who after careful exmination, revealed the fact that the habit of "*self abuse*, into which he had fallen," was responsible for his physical and mental downfall.

(2) I may mention here another illustration of a masturbator, who lost all sense of discrimination, and ultimately got totally impotent.

A Professor friend of mine describes as follows :—

"During my school life, I had a class fellow of mine, pale in appearance.

He was a devil in the garb of a saint, and had great influence over his teachers. He often delivered lectures on the morality, character-building, and many such subjects. His honeyed words and fluent speaking brought from the teacher the occasional

for the mischievous boys, and thus made him an object of great awe and devotion. Only I knew the secrets of this boy's dealings, Once I had a mind to expose his secrets to all the school fellows and to his favourite teachers. One day he took leave from the class teacher, and went straight to school lavatory. I followed him there unnoticed. He closed th e door of the lavatory and began to practise the masturbation I witnessed all his evil acts from the holes of the door, and reported the matter at once to the Head master, who hastened to the spot and caught him red handed.

Since that day he began to be looked down with contempt by the teachers and students alike, and lost all his influence, reputation and diligency. At last he left the school for ever, in utter disgust. I did not hear of him any more for many years. Once after many years while I was preparing for my M. A. examination, an old friend of mine told me his tale of sorrow and sufferings. He said that "Ramesh" (that was the name of this boy) after leaving school became victim to this bad habit to such an extent that he

was often caught red handed trying to seek immoral conection with young girls.

Being turned out from home, by his father, he wandered hither and thither for many years.

During this period he became so much weak and thin as a result of this bad habit, that he could not check his brutal passion for a little while, and got discharged at the very sight of a woman.

Ultimately he was reduced to the horrible state of impotency, and ended his life by committing suicide."

(3) A gentleman writes to me from Burma:—

"To tell you the truth, I must confess that I have been a victim of masturbation. Even after marriage I used to have masturbation twice a week; this kind of affairs I continued for ten years i. e. from 16 to 26 years of age. The last year being very unpleasant. But now with a vow, I decided to stop it, and I hope I would do it *with your aid.*"

(4) Another gentleman writes to me from Malaya:—

"When reading in the Matriculation I was a servant of Masturbation and was much

interested in that as I did not know the defects of the devil. Although it was resulted in a great sickness. For the last eight months I was unable to stop it, and only a few days ago when I read your book I swore to stop it, and am trying my best to secure my life blood in a healthy way."

(5) Still Another gentleman writes to me from S. India:—

"My sick friend, as you know, has been suffering from so many diseases due to the bad effects of masturbation for a long time. .

His present condition of sickness:—

1. Penis strengthless.
2. He has no will power to do anything.
3. The brain, he says, seems to be trembling all the times.
4. Difficulty in breathing.
5. Pain in the chest.
6. Pain in the back bone.
7. Sorrowful state of mind always.
8. Sometimes dizziness.
9. Loss of strength and energy in the whole of the body.
10. Forgetfulness.
11. He has become very cowardly.
12. Aching of the whole body.
13. Unable to fix the mind on any object.
14. The eyes seem to have deepened without any lusture in them.
15. The body has become very weak and lean.

16. He has no mind to do anything.
17. Loss of appetite.
18. He seems to be trembling when hungry.
19. He trembles when speaks in any gathering.
20. His face never looks happy and cheerful.
21. Stomach troubles.
22. Weakness of mind and nervous debility.

Will you please consider over the matter well and prescribe the necessary medicines ?"

I have got thousands of such letters on file which go to show the dire consequences which follow the cursed habit of masturbation.

Duty of The Guardians.

"*Prevention is better than cure*" and "*Ignorance is the root cause of all evils*," so run the proverbs

Our duty to the coming generation is quite clear, before they entangle in the marshy ground of these evil practices. We must enlighten them, by all possible means, into the sex matters.

Let we, the fathers, mothers and the guardians, of our sons rise to the occasion and save our dear children from the gravest dangers, before they are corrupted, and misguided by the mis-

chief mongers. We should impart to our children the education of sex in some sane manner when we find them fit to understand the subject. Some of us are incapable of taking this bold step. Those of us for God's sake to safeguard the coming generation should place in easy reach of their children such literature which explains to them in clear and easy language directly and plainly but sanely the problems of sex. The neglect of this duty on our part will make us repent when it is too late.

A Word of Warning.

The "*Advertising Specialists*" and the so-called "*Medical Institutes*" make much capital out of this tendency. Their literature and advertisements are so designed to convince men that they are ruined, and have lost their manhood and a hundred other dreadful consequences from which their treatment alone can save them. Once having fallen into their clutches, a man will be kept in a frightened state, taking treatment so long as he has any avaible funds.

Many of their victims become wor-

ried, labour into serious conditions, and sometimes commit even suicide. A most urgent warning needs to be given to all young men is:—never to go to the "advertising practitioners." They are mostly the class of cheaters. If a young man feels that he must have medical counsel, he should go to a reputable Physician only.

How the damage can be repaired ?

Is it possible to repair the damag that may have been wrought by self abuse ? In most cases it is, if the habit is stopped early and entirely. Nature will, as a rule, repair the damage. In many cases if the individual stops this habit entirely, keeps his mind clean, thoroughly develops his body and lives a regular and wholesome life for the future, the mother Nature then restores his physical vitality and strength of will; and the individual comes into the position where self-respect is regained.

Different aspects of the self abuse.

1. Some people practise it in the boyhood, and stop it of their own accord when they come to the age of puberty.

2. Some carry it on even into puberty. It is here that it becomes most harmful, and the danger increases daily, and it becomes so deep rooted that the individual has no strength of will to break it off.

3. Some fickle minded people practise it with interruptions.

For them it becomes an unchangeable habit, and they very seldom get rid of it. Dr. Exner M. D. narrates the case of an old masturbator for whom this bad practice had become a deep rooted habit, and all his efforts to save himself from the clutches of its terrible effects were futile. He says:—

"Some years ago I attended a Young Men's Christian Association in which the speaker was discoursing on the power of Christ to deliver man from sin.

In the rear of the house a tall old man in ragged clothing, his face distorted in the agony of despair, cried out, 'you do not know what you are talking about. What can He do for me, a man 60 years old and a masturbator?'

It had been the old story of alternate struggle and defeat, until the habit had become so deeply rooted in his life that he died like a dog."

Hence from the elaborate study of this subject it is now quite evident that the solution of young man's vital problem does not lie in the masturbation Before I touch the other topic it is my inevitable duty to suggest some safe-guards for the victims to this practice, in order to save their lives from the utter ruin. Before the habit becomes deep rooted, it is imperative that young men who are given to these practices must have recourses to the following safe-guards.

Some Safe-guards for the victims to Self Abuse.

1. A constant victim to this bad practice should never be alone; he should never sit in a lonely *secluded* place and must not lead a single life.

It is generally in lonely places that evil ideas take possession of youngmen; a regular association with men of good

moral character does much to stop the habit of self abuse.

2. Plenty of exercise should be taken early in the morning and evening. Exercise is the best means for stopping this practice. Inculcate sportsman-like spirit, and devote your much time in the pleasant games and out of door sports.

3. *Laziness*, and *inaction* are the two worst enemies of man's happiness. Avoid them by all possible means. Lead a busy yet active life. Bad thoughts enter in the heart of man through these loop-holes.

4. Control your sex impulses, and do not be over passionate.

The real pleasure does not lie in the sexual indulgence, but in its abstention.

Psychology assumes that 'whatever affects the body affects the mind, and whatever affects the mind affects the body.' The physical passions clamour most loudly for gratification in the minds of the physically weak. A weak, abused, and an ill kept body is a great handicap in leading a clean life.

5. Make right use of your thoughts for the successful control of sex impulse.

It is here that the real battle ground of sexual temptation lies.

The person who would achieve manly self mastry gets very seldom into this practice.

The fatal error which most of the young men commit is to trifle with sexual temptations in the sphere of imagination. They permit the imagination to play upon images, pictures and situations, which inevitably stimulate sex impulses and set up mental habits which bring confusion into life.

Hence make your mind pure and avoid all such places where sexual ideas are excited. Do not frequent Cinemas or pictures palaces; the love scenes depicted there excite in you the latent sexual impulses which disturb the tranquility of your mind and lead you astray.

6. Devote your time and energy to better acts and thoughts; cultivate the habit of self respect which in its [illegible] will uproot the spirit of self de-

ception from you.

7. A constant victim to this habit must know the noble idea of "Self Preservation."

He must realise that in the direction of purity lies his health and activity; in the direction of uncontrolled sex lies weakness, disease, misery and death.

8 Young men should understand the proper value of the spirit of "Self development"

Every man has an instinctive desire for a long, and healthy life. This is possible only with a normal sex consciousness and manly self control.

9 There are many strong motives which should help a man to fortify himself against temptations, and keep him true to high ideals of sex life.

A. The motive of highest efficiency.
B. The motive of chivalory.
C. The motive of father-hood.
D. The motive of love.
E. The motive of self control.

Above all these motives and safe guards there is a most effective power,

the Power of God, through which a suffering man can plant his feet upon the ever steady rock of victory and keep his head far above the clouds of sufferings.

Pray earnestly to that Almighty Father, who will show His mercy upon you.

Prayers never go in vain :—

> "More things are wrought by prayer
> Than this world dreams of."

says the great poet Tennyson.

For further study on the subject the reader is advised to read my book "*First Sexual Impulse*" costing As. -/8/- only.

B.—HORRORS OF PROSTITUTION.

The second alternative for the solution of young man's sex problem is his indulgence with immoral women.

Prostitution in the Civilised World.

In the year 1848, a correspondent of the London *Times* visited a poorhouse in the city. He noticed that the children all seemed healthy and contented. He asked the master of the house what became of the girls. He was told that

at the age of fourteen they were sent out to work, either as domestic servants or in other capacities, but continuing to sleep in the workhouse.

Pleasure gardens, the favorite haunt of youngmen become popular in a number of civilezed cities during the eighteenth century. It was hardly safe for a chaste lady to walk such gardens unaccompanied. The dark walks particularly ment prostitution.

The theaters have been much used in the service of prostitution.

We are told that Francis I of France dismissed the class of prostitutes which had been maintained at the court and called upon the court ladies to take their place. "The ladies of the town," says Sanger, "followed the example of those of the court, and but little was wanting but that every woman in France became a prostitute." This is somewhat exaggerated, no doubt. Nevertheless it is certain that manners became very free.

"Henry II, was very much devoted to his mistress, the celebrated Diana de Poitiers, who had been a courtesan, we are told, and had

obliged many persons' in her youth."

Under Charles IX, a law was passed intending to suppress all the brothels of Paris. Violations were to be punished with the rod or the branding iron. Apparently the open brothels were indeed closed, but secret prostitution and private immorality increased.

A German traveler who visited Paris in the middle of the eighteenth century was impressed by the number of persons he found to be directly or indirectly supported by prostitution. "There were hosts of pimps, some of whom went not only into the French provinces but through all Europe in search of attractive girls who might be enticed into the private or the public brothels. Men and women of all classes of society helped to recruit prostitutes. Many parents forced their children to become harlots. Especially when the agents of Louis XV offered large sums of money for pretty young virgins, they found a great many parents willing to rate wealth higher than chastity. To become the mistress of a king, they thought, was in any case no great disgrace."

The brothels then were well advertised. Men stood on the street to hand foreigners and strangers in the city the addresses of the brothels on cards which stated the specialties of each.

The outstandingly witty and attractive courtesan Nell Gwyn came into prominence at the court of Charles II. In England she was usually an actress. Nell Gwyn was one of the most fortunate of these courtesans. As a child of twelve, she sold oranges in the Theatre Royal. The orange girls were considered to be all prostitutes. For a time, Nell sang in a tavern A brothel mistress, attracted by her pretty face, gave her the rudiments of an education and taught her something of singing. Several actors, meeting her in the brothel, decided that she had talents for the stage She first appeared as an actress at the age of fifteen, by which time she had clearly lost most of her childish ingenuousness. Her royal master found her attractive and took her to be his concubine.

Prostitution in Germany was greatly stimulated by the French Revolution. "The fugi-

tive nobles belonged to the class which best supported the courtesans of Paris. Abroad they continued as best they could to live their old lives. Very soon after they had come to Coblenz, we are told, no virgins over the age of twelve were to be found in the city. Every tavern in town became a brothel. Women flocked in from the country and from distant cities to share in the money which the French nobles were flinging away. The Rhine towns all became infected with syphilis."

Venereal Diseases through Prostitution.

It is to be admitted by all physicians that almost all the prostitutes are diseased ones. No matter how careful a man may be in his selection there can be no guarantee of perfect safety.

The sexual intercourse with the prostitutes is apt to result in venereal diseases as *Gonorrhoea* and *Syphilis* on the part of the man.

Both these diseases are very dreadful; and they render the man quite unfit for leading a happy life.

Francastoro, who wrote a poem about syphilis which was published in 1530, describes the symptoms of the disease:

The patients were low-spirited, their faces

were pale. Most of them had sores upon the organs of generation. These sores, when cured in one place, reappeared in another, and the work was never done. Pustules with a hard surface appeared upon the skin..... They burst after a few days, and discharged an incredible quantity of vile fetid fluid matter.....Some patients lost their lips, others the nose, others the whole organs of generation.

The life of a Prostitute or Courtesan.

At best, of course, the path of the courtesan was one where thorns were mingled with the roses Her career was necessarily a short one After ten or fiteen years of boundless luxury came inevitably a swift descent. Very few prostitutes had any money left after their beauty had declined Their impulse was always to spend the whole of their income without thought for the morrow. After all, it would have been fatal to consider the future too anxiously. It was always likely that the venereal disease should sweep them suddenly into the grave. Some jealous lover might come in stealthily with his sword. Besides, prostitution is not a thoughtful

profession, in general. Never have the majority of courtesans been intellectuals.

After their lovers stopped coming and gifts no longer poured in, there were many positions connected with prostitution which they might still fill Especially if they were clever, they became hair dressers, compounders of beautifying and syphilis curing preparations. Or they were given work in the kitchen of some courtesan whose beauty was still fresh. If all these failed, they might still beg on the streets.

An illustration, to show how a youngman caught Syphilis by an occasional sexual intercourse with a prostitute.

Dr. Exner mentions a case:—

One day a middle aged man in ragged clothing was brought before a medical clinic, which Dr. Exner attended.

This was his story.—While still a comparatively youngman, he was already one of the prominent business men of his city at the head of a splendid establishment. He became inti-

mate with a prostitute and contracted syphilis. It ran its course for several years, greatly shattering his health and mental capacity, so that his business suffered a great fall.

His mental capacity continued to decline, and his body became more and more diseased. For sometimes the signs of disease dis-appeared, and he enjoyed good strength. But this was a temporary phase, and some signs of the dreadful disease reappeared in the more virulent form.

When he was shown to Dr. Exner, he was an out-caste on the streets, after losing his business. The doctor had an opportunity to watch his steady decline for some years until he became a pitiful object indeed,—the wreck of his life was complete.

The following is another illustration showing the dreadful consequences of Syphilis.

A prominent lawyer married a beautiful, educated and refined young woman. He infected her with Syphilis. After the truth became known to her she obtained a divorce. In addition to

terrible physical suffering, she endured the most frightful mental agony because of her disgrace.

Her child became also affected with the disease, and it was placed in an institution of deffectives, where after some years it died.

After a time the woman recovered sufficiently to enable her to go among her friends to some extent. Later she suffered from paralysis due to syphilis present in her in a latent state and continued to decline in general health. In spite of the most expert treatment, blood tests showed that the disease was still present in the system. She lingered on awaiting a welcome death.

For detailed description of the dire consequences of the Prostitution and the dreadful view of venereal diseases the readers are recommended to read my book. "**Self Cure of Venereal Diseases.**"

Homo-Sexual Practices.

Sometimes a youngman feels a great sex desire, and finds it difficult to seek company of women; he then degrades

himself so much as to comit an unnatural crime of indulging into sexual relations with people of his own sex. Sometimes a man living constantly in company of handsome boys feels inclined towards bi-sexual relations.

Throughout the Middle Ages, homosexual prostitution remained firmly rooted in many civilised parts of the world. Even in earlier times, the courtesans of Italy had felt the keen competition offered by male prostitutes. In Venice they were for a time accustomed to wear men's clothes and to dress their hair like boys, hoping thus to attract bi-sexual patrons.

"From Italy the epidemic of homo-sexuality was transmitted to France. King Henry III became renowned as a seducer of men and women both. Under Louis XIV, homosexual clubs flourished at the court. At the time of the Restoration, such practices flourished among the English nobles."

Now a days the acts of homo-sexuality are punishable by law. And apart from this, such acts tell very seriously upon the physical health of both the *subject* and the *object*.

So taking into account all these fore-going considerations no thoughtful man would like to solve his sex problems by the second means *i. e. illicit sexual indulgence with immoral women, or homo-sexual practices.*

C—THE CONTINENT LIFE.

The only solution for the youg man's sex problems lies in the complete abstention of the Sexual Life. Indian sages have highly praised the utter necessity of the Brahmacharya "celebate life" for the students. Continence was highly practised in the middle ages in this country. Great *Rishis* and *Sadhus* led beautiful and pure lives in the ashrams and in jungles and mountains.

Indian ascetics are still known all over the world for their life long celebacy.

Before proceeding on this subject I deem it of absolute importance to clear to the young men many doubts which are apt to arise in their minds in following the principles of celebacy.

It is a common impression among young men that A.—after the

attainment of a certain period sexual indulgence is necessary to their well being.

B.—The Life of continence is incompatible with the best physical health.

C.—Exercise of sex function is necessary for the full development and preservation of virility.

D.—Sexual impulse in man is so powerful that it is impossible to control it.

E.—Forced abstention of the sexual impulse causes harm to the entire human system.

Hence the followers of this view generalise that a common standard of morality cannot be applied to both sexes alike, and the stronger sex must be given some latitude in this respect.

In support of my assertion that these above mentioned views have no foundation I quote the following declaration signed by 360 of foremost medical authorities of U. S. A.

"In view of the individual and social dangers which spring from the wide-spread belief tha continence may be detrimental to health, an of the fact that Municipal toleration of th prostitution is sometimes defended on th ground that sexual indulgence is necessary, w the undersigned members of medical profes sion, testify to our belief that continence ha not been shown to be ditrimental to health o virility, that there is no evidence of its bein inconsistant with the highest physical, ment and moral efficiency; and that it offers th only sure reliance for sexual health outsi of marriage."

The large number and the hig standing of the physicians, endorsin this declaration should serve utter to dispel these misconceptions.

Certain Views Regarding Brahmacharya.

"The Brahmachari (a celebate) l comes a man *par excellence*, and shi upon the earth like a luminary."

(Atharva Ve

"He holds the power of spirit. him all the senses are woven togethe

(Atharva Ve

"*Shwetketu*, maintain Brahmacharya. There has been none in our family who did not observe the vow of Brahmacharya. Thou too, shouldst, observe it. A man without Brahmacharya is a man without *varna* or caste."

(Chandogya, Upnishad)

"Wool or cotton pillows, sturdy soldiers do not require, I am a perfect Brahmachari."

(Bhishma)

"O King, listen to what I say, about Brahmacharya There is nothing which cannot be achieved by the man who is a Brahmachari from birth till death. By the practice of Brahmacharya many have attained to "*Brahm-loka*" (Paradise,) and many to happiness here."

(Mahabharata)

"Brahmachari is above all ailments."

(Shatapatha Brahman)

"For the perfect acquisition of all powers Brahmacharya should be mainained." *(Charaka)*

"A Brahmachari must sleep on a hard wooden cot always single. He should never cause the Nocturnal Emissions

Resorting to masturbation he breaks his vow." *(Manu)*

"Non-adherance to the Brahmacharya principles, diminishes age, splendour, vigour, vitality, intelligence, grace, and fame." *(Goutam Smiriti)*

"Brahmacharya is the foundation stone of physical and spiritual development, similar to food and sleep.
(Ashtanga Hridaya)

What is Brahmacharya so highly praised in the Scriptures?

Brahmacharya is a Sanskrit compound word. Brahma and Charya (abstract noun), which means:— the adherance to the strict vow of celebacy for the study of the holy Scriptures *(Vedas)*. A student a or boy who follows this principle is called *Brahmachari* Broadly speaking Brahmacharya is a sort of elimentary preparation for the coming physical and spiritual strife in the wide world. It is the secret of strength—physical, mental and spiritual. By brahmacharya the blood corpuscles of an organism that maintain well its vital electricity, can battle better with poisonous germs. This explains how

sages in ancient India succeeded in resisting the effects of poison, administered to them in foods and sweets.

The majority of men have yet to understand that purity of Brahmacharya gives better health and healing than all the drugs of dispensaries can.

In a recent book on "A Spiritual Basis of Health" the author, Dr. Hooker shows that the current crude methods of treatment are passing out of fashion.

I believe, the people will in the coming days realise the real value of Brahmacharya. With it comes greater strength and energy. Something more too, happens in the case of a life long Brahmachari. He develops well his brain power, his intuition, and *shakti* power to influence and help others on the spiritual path. In more simple words Brahmacharya means fellowship with Nature. It is a simple life, complete abstention from meat, liquor or any other stimulating thing.

"*Doctrine of Brahmacharya*" in accordance with the lofty and sublime Aryan ideal Brahmcharya was essential for the attainment of all useful know

ledge. Every student in the ancient land of Aryavarta was a Brahmachari. Knowledge was regarded as a sacred pursuit.

So *Alexandraine Neo Platonists* taught that abstention from physical indulgence was necessary for the purification of the intellect And this process of purification was helped by simple diet and complete harmony with the Natural Laws.

This spirit was very bravely advocated by the ancient law givers and writers on Eugnics; and it was very ably and earnestly followed by their successors in the pre-chriastian eras.

The cause of the present physical, spiritual, and moral fall is quite evident. It is the loss of Brahmacharya or the Spirit Divine which was the watch-word of so many ancient races. Romans, Greeks and Indians have fallen to this present state of degradation for want of this soverign principle.

Dear readers, mind that the weak people have no place in the struggle for existance. You should, therefore guard yourselves against the impure thoughts and vicious deeds.

Make your mind, body and heart pure. Inculcate the spirit of Brahmcharya, which is the only remedy for your emancipation. Here lies the key of success

Hence cultivate the habit of Brahmacharya and make the coming generations true Brahmacharis, in other words the true heroes of the mother land

THE CHASTE AND CELEBATE LIFE.

Those young men who are properly enlightened into the sexual matters, by their parents in their childhood never leave the course of righteousness in the face of temptations and even in perils.

As for a young man "*celebacy*" is indispensable; similarly "*chastity*" for young girls is essential Beauty, and purity are the two hand maids of chastity; and they are the best virtues of the maidenhood.

The following folk tale taken from Milton's poem "*Comus*" will show the readers how a simple and virtuous girl defended her chastity, and how her two

brothers were confident of her strong will and chaste life even in the hours of peril and miseries.

A girl and her two brothers walked through a forest in the heat of the day. The brothers left her for a while to search for a cool spring of water. They missed the way back through the jungle. When dusk approached she found herself alone. A shepherd met her, and at his invitation she followed him towards a cottage, where she expected to have shelter for the nigth.

Now, this pretended shepherd was the evil *Comus*, the spirit of gross eating, drinking, and vicious pleasures. He then came to his true shape, and held in one hand a charm-rod and in the other a crystal glass. Whoever drank from that glass got his appearance changed— the body remaining human, but the head altering to that of wolf, bear, hog, goat, or the like. Hence Comus was usually surrounded with a brutal and noisy monsters who were partly human and partly beasts.

The brothers anxiously talked of their sister's peril in the darkened forest. The elder says to the younger:—

> "My sister is not so defenceless left as you imagine.
>
> "She has a hidden strength which you remember not."

The younger asks,

> "What hidden strength?
>
> "Unless the strength of Heaven, if you mean that."

Replies the elder,

> "I mean that too, but yet a hidden strength,
> "Which, if heaven gave it, may be termed her own
> "It is chastity, my bother, chastity:
> "She that has that, is clad in complete steel."

When the brothers discovered that their sister was in the house of Comus they found that she really possessed the hidden strength, for though she was bound to her seat and unable to rise, the spell of Comus could not touch her soul. Comus tried his utmost but could do no harm to her. She was after all rescued from her troubles by the help of her two brothers.

Thus the poet Miltan pictures to us the fact that maidenhood needs strength of feeling, and strength of character to defend her sex. In defending her sex she defends that virtue of motherhood which is the noblest quality in girl nature, whether she becomes the mother of children or not.

—— FINIS. ——

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They remove fatigue, ai digestion, purify blood, in prove memory and infu new life, strength and energ into the hopeless patients masturbation and night di charges. They are invaluab boon to the students ar other brain workers for increasi their retentive power ten fold.

Generally 2 weeks use to them c rects the apparent troubles of t patient. But for a complete and la ing cure its use for 3 to 4 months recommended.

32 pills (for 16 days use) cost Rs. 3/- o

Dr. Phool Chand L.M.P., M.S.B., writes:—

"Only a week's use of your Gold Phosphorus Pills has worked wonders curing a patient of mine, who suffered f long time from after effects of masturbati

2. **Impotency Oil No. 10**—Quite harmless, but very afficacious in curing the after effects of many misdeeds done in boyhood, through ignorance. Sufficient for a month's use costs Rs. 3 only.

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